



کرامات عثمان غنی رضی اللہ عنہ

# Marvels of Usman Al-Ghani

شیخ الحدیث  
قادیانی



JANNAT-UL-BAQI

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**MUHAMMAD ILYAS ATTAR QADIRI RAZAVI**



**M** Keep watching  
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كَرَامَاتِ عُثْمَانَ الْغَنِيِّ رَضِيَ اللَّهُ تَعَالَى عَنْهُ

# Marvels of ‘Uṣmān Al-Ghanī رَضِيَ اللَّهُ تَعَالَى عَنْهُ

This booklet was written by Shaykh-e-Ṭarīqat Amīr-e-Aḥl-e-Sunnat, the founder of Dawat-e-Islami ‘Allāmah Maulānā Abū Bilāl Muḥammad Ilyās ‘Aṭṭār Qādirī Razavī دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ in Urdu. The translation Majlis has translated this booklet into **English**. If you find any mistake in the translation or composing, please inform translation Majlis on the following postal or email address and gain reward [Ṣawāb].

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# Transliteration Chart

ع	A/a	ڑ	Ř/ř	ل	L/l
ا	A/a	ز	Z/z	م	M/m
ب	B/b	ژ	X/x	ن	N/n
پ	P/p	س	S/s	و	V/v, W/w
ت	T/t	ش	Sh/sh	ه / و / ة	Ĥ/ĥ
ٹ	Ṭ/ṭ	ص	Ṣ/ṣ	ی	Y/y
ث	Ṣ/ṣ	ض	Ḍ/ḍ	ے	Y/y
ج	J/j	ط	Ṭ/ṭ	ا	A/a
چ	Ch	ظ	Ẓ/ẓ	و	U/u
ح	H/h	ع	‘	و	I/i
خ	Kh/kh	غ	Gh/gh	و	Ū/ū
د	D/d	ف	F/f	ی	Ī/ī
ڈ	Ḍ/ḍ	ق	Q/q	ا	Ā/ā
ذ	Ẓ/ẓ	ک	K/k		

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ط وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى سَيِّدِ الْمُرْسَلِيْنَ ط  
اَقْبَعْدُ فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ ط بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ط

رَضِيَ اللّٰهُ عَنْهُ

## Marvels of ‘Uṣmān Al-Ghanī\*

No matter how hard Satan tries to prevent you from reading this booklet, please read it completely; **اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ** your heart will overflow with reverence of the Holy Prophet’s companions **عَلَيْهِمُ الرِّضْوَان**.

### Excellence of Ṣalāt-‘Alan-Nabī ﷺ

The Prophet of Mankind, the Peace of our Heart and Mind, the Most Generous and Kind **صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم** has said, ‘O People! Indeed, the person to get quick relief from the horrors and accountability on the Day of Judgment [Qiyāmah] will be the one who would have recited Ṣalāt abundantly upon me in the world.’ (*Firdaus –bima’ Šaur-ul-Khitāb*, pp. 471, vol. 2, ḥadiš. 8210)

صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّدٍ

صَلُّوْا عَلٰى الْحَبِيْبِ

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\* Amīr-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ** delivered this speech in the weekly Sunnah inspiring congregation of Dawat-e-Islami, the global non-political movement for preaching of Quran and Sunnah, at its Global Madani Markaz Faizān-e-Madina on 20<sup>th</sup> of Zul-Ḥajjah, 1429H, 2008. It is being presented in printed form with minor amendments.

## A Mysterious Crippled Man

Sayyidunā Abū Qilābah رضي الله تعالى عنه has said: ‘I saw a person in the land of Shām (Syria) who was repeatedly proclaiming, ‘O regret! For me, there is Hell!’ I stood up, went over to him and was astonished to see that both of his hands and his feet had been severed; and he was blind with both eyes. He was lying on the ground, with his face and mouth towards the floor, saying the same thing over and over again, ‘O regret! For me, there is Hell!’

I asked him, ‘O man! Why and for what reason are you saying this?’ When he heard me, he replied, ‘O person! Do not ask of my condition. I am from those unfortunate people who had entered Amīr-ul-Muminīn, Sayyidunā ‘Uṣmān Al-Ghanī’s رضي الله تعالى عنه house in order to martyr (kill) him. His wife رضي الله عنها began to scold me when I reached near him with my sword. I slapped the Honourable Lady رضي الله تعالى عنها in anger. Seeing this, in restlessness, Amīr-ul-Muminīn, Sayyidunā ‘Uṣmān Al-Ghanī رضي الله تعالى عنه made the following Du’ā: ‘May Allah عَزَّوَجَلَّ cut off both your hands and both your feet, make you blind and cast you to Hell.’

O man! Seeing the expression on the face of Amīr-ul-Muminīn, Sayyidunā ‘Uṣmān Al-Ghanī رضي الله تعالى عنه and hearing the Du’ā, my hair bristled upright in terror and I ran away trembling in fear. Out of the four Du’ās of Amīr-ul-Muminīn, Sayyidunā ‘Uṣmān Al-Ghanī رضي الله تعالى عنه, three of these have already come to pass. As you can see both my hands and feet have been severed and I am blind with both my eyes. Alas! Now only the

fourth Du‘ā remains awaited, that is, going to Hell.’ (*Ar-Riyāḍ-ul-Naḍarāh fī Manāqib Al-‘Asharāh*, pp. 41, vol. 3)

*Ḥaḍrat-e-‘Uṣmān رَضِيَ اللَّهُ تَعَالَى عَنْهُ kā dushman ḡalīl-o-khuwār ḥay*

*Ākhirat mayn bhī ‘aḡāb-e-nār kā ḥaqdār ḥay*

*Sordid and wretched is ‘Uṣmān Al-Ghanī’s enemy  
Of the torment on the Day of Judgment, he is worthy*

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

## Patronymic and Titles

Dear Islamic brothers! On the 18<sup>th</sup> of Ḥul Ḥajja-tul-Ḥarām, 35<sup>th</sup> year of the Ḥijrah, the companion of our Beloved and Blessed Rasūl صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, Sayyidunā ‘Uṣmān Al-Ghanī رَضِيَ اللَّهُ تَعَالَى عَنْهُ was ruthlessly murdered (martyred). He رَضِيَ اللَّهُ تَعَالَى عَنْهُ was the third Khalīfah amongst those known as the Khulafāh-ur-Rāshidīn<sup>1</sup>. His patronymic (Kunyat) is Abū ‘Amr. He رَضِيَ اللَّهُ تَعَالَى عَنْهُ is also known as Ḥun-Nūrāin; because Allah’s Nūr, the Embodiment of Nūr, the Noble Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ gave two of his daughters’ hands in marriage one after the other (after the former’s demise), to the Honourable ‘Uṣmān Al-Ghanī رَضِيَ اللَّهُ تَعَالَى عَنْهُ.

<sup>1</sup> First four blessed companion caliphs are known as Khulafāh-ur-Rāshidīn namely: Sayyidunā Abū Bakr Ṣiddīq, Sayyidunā ‘Umar Al-Fārūq, Sayyidunā ‘Uṣmān Al-Ghanī & Sayyidunā ‘Alī Al-Murtaḍā رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ.

*Nūr ki sarkār se pāyā daushālāh nūr kā  
Ĥo Mubārak tum ko Żun-Nūraīn jauṛā nūr kā*

*From the one so resplendent, you received two shawls of Nūr  
Congratulations to you O Żun-Nūraīn! A pair of Nūr*

*(Ĥadāiq-e-Bakhshish)*

He رَضِيَ اللهُ تَعَالَى عَنْهُ embraced Islam at the advent [of Islam]. He رَضِيَ اللهُ تَعَالَى عَنْهُ is also known as ‘Şāhib-ul-Ĥijrataīn’ (the one who migrated twice) because he immigrated first to Ĥabshaĥ (Ethiopia) and then to Madīna-tul-Munawwarāĥ.

## Purchased Paradise Twice

Amīr-ul-Muminīn Sayyidunā ‘Uṣmān Al-Ghanī’s رَضِيَ اللهُ تَعَالَى عَنْهُ rank is very high. In his life, he رَضِيَ اللهُ تَعَالَى عَنْهُ bought paradise twice from the Intercessor of the Ummāĥ, the Owner of Jannaĥ, the Merciful Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. The first time, he رَضِيَ اللهُ تَعَالَى عَنْهُ purchased a well called ‘Bīr-e-Rūmaĥ’ from a Jew and endowed it for the Muslims to drink from it. The second time was during the Battle of ‘Usrat. The event is narrated in Sunan Al-Tirmizī as follows:

Sayyidunā ‘Abd-ur-Raĥmān bin Khabbāb رَضِيَ اللهُ تَعَالَى عَنْهُ, has narrated, ‘I was in the presence of, the Embodiment of Nūr, the Mercy for the Universe, His Eminence, the Munificent Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was motivating<sup>1</sup> [the Şaĥābaĥ عَلَيْهِمُ الرِّضْوَانُ] for the preparation of the

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<sup>1</sup> Inspiring others to donate charity for the sake of Allah عَزَّوَجَلَّ.

battle of Tabūk. Sayyidunā ‘Uṣmān bin ‘Affān رَضِيَ اللهُ تَعَالَى عَنْهُ stood up and said ‘Yā Rasūlullāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ I take it upon myself to donate 100 camels along with saddles and other related provisions.’

The Embodiment of Nūr, the Dignified, Beloved and Blessed Rasūl صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ then repeated his inspirational efforts. Sayyidunā ‘Uṣmān bin ‘Affān رَضِيَ اللهُ تَعَالَى عَنْهُ stood up again and said, ‘Yā Rasūlullāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ I bear the responsibility of donating 200 camels with all the relevant provisions.’ The Sultan of Both Worlds, the Dignified Prophet, the Beloved of Raḥmān صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ iterated his efforts again. Amīr-ul-Muminīn Sayyidunā ‘Uṣmān Al-Ghanī رَضِيَ اللهُ تَعَالَى عَنْهُ stood up again and said, ‘Yā Rasūlullāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! I take the responsibility of [donating] 300 camels with all the provisions.’

The narrator continues: I saw that when Muṣṭafā صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ heard this, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ came down from his refulgent pulpit and proclaimed twice, ‘From today, whatever ‘Uṣmān رَضِيَ اللهُ تَعَالَى عَنْهُ does, there will be no accountability about it.’ (Jāmi’ Tirmizī, pp. 391, vol. 5, Ḥadīṣ 3720)

*Imām-al-Askhiyā! Kardo ‘aṭā jazbah sakhāwat kā!*

*Nikal jāey ḥamāray dil se ḥub-be-daulat-e-fānī*

*O Chief in Generosity! Grant me spirit of generosity  
Depart from my heart, may the love of the things worldly*

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ



## 950 Camels and 50 Horses

My Dear Islamic brothers! These days we see some people only promise to give when they see others spending in the path of Allah ﷺ. However, when the occasion actually comes for giving the money, they find it extremely difficult to come through. Some do not even give the amount they committed. May we be sacrificed on the generosity of the Holy Prophet’s devotee, the Leader in Generosity, the highly modest ‘Uṣmān Al-Ghanī رَضِيَ اللَّهُ تَعَالَى عَنْهُ who gave more than what he رَضِيَ اللَّهُ تَعَالَى عَنْهُ announced initially.

Commenting on the Ḥadiṣ Muftī Aḥmad Yār Khān عَلَيْهِ رَحْمَةُ الْمَلَكَاتِ has stated, ‘Bear in mind that this was his announcement but when it [actually] came to give, he رَضِيَ اللَّهُ تَعَالَى عَنْهُ actually gave 950 camels, 50 horses and 1000 Ashrafis (gold coins). Later on, he رَضِيَ اللَّهُ تَعَالَى عَنْهُ added another 10,000 Ashrafis.’

Muftī Aḥmad Yār Khān عَلَيْهِ رَحْمَةُ الْمَلَكَاتِ further goes on to say, ‘Note that he رَضِيَ اللَّهُ تَعَالَى عَنْهُ initially committed a 100, then 200 and then 300; i.e. 600 camels in all.’ (*Mirāt-ul Manājīh*, pp. 395, vol. 8)

*Mujhay gar mil gayā baḥr-e-sakhā kā aik bhī qatraḥ*

*Mayray āgay zamānay bḥar kī hogī hīch sultānī*

*If I get just one drop from the river of generosity  
Worthless will be, for all the time to come, the reign and  
sovereignty*

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

## It is Sunnah to Collect Donation for Virtuous Acts

My Dear Islamic brothers! Some unwise people consider asking donations for religious affairs a bad act and prevent others [from doing so]. Remember! It is impermissible by Shari’ah to prevent [someone] from this righteous act unless justified by the Shari’ah.

In Fatāwā Razawīyyah, volume 23, page 127, replying to a religious query the great Imām of Ahl-us-Sunnah, Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمَنِ has stated, ‘To collect donations from Muslims for virtuous cause is not a Bid’ah (innovation); instead it is proven from the Sunnah. Those who prevent [others] from doing so are addressed in the following Quranic verse:

مَنْعًا لِلْغَيْرِ مُعْتَدٍ أَثِيمٌ

**One who excessively forbids the good, the transgressor, the sinner.**

*(Al-Qalam 12, Pārah 29) (Kanz-ul-Īmān [translation of Quran])*

Sayyidunā Jarīr رَضِيَ اللَّهُ تَعَالَى عَنْهُ has stated, ‘Some people; [who were] barefoot, partly dressed, wearing just a piece of a blanket slit from the middle slide over the neck; once, came to the Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. He صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ looked at their destitution and the colour of his refulgent face changed. He صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ then ordered Sayyidunā Bilāl رَضِيَ اللَّهُ تَعَالَى عَنْهُ to call Azān. After Ṣalāh, he صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ delivered a sermon in which, after the recitation of an Āyah, he صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said,

‘Some of you donate Ṣadaqaḥ (charity) with their Ashrafis, some with Dinār, some with their clothes, some with a small amount of their wheat and some with their dry dates.’ He ﷺ said up to the extent, ‘Even if it is half a date.’

Listening to the Prophet’s ﷺ announcement, one Anṣārī رضى الله تعالى عنه brought a bag of Dinārs which was so heavy that his hand got tired from carrying it. Then, one after the other, people began to bring Ṣadaqaḥ and two piles of food and clothes were stocked. I saw that Rasūllullāh’s ﷺ resplendent face was glittering like pure gold because of happiness! And he ﷺ said, ‘Whoever sets a good path in Islam, for him there is his reward (Ṣawāb); and in addition reward of all those who follow that path is for him (the founder of that path) without reduction in the reward of the people (acting upon that path).’ (*Ṣaḥīḥ Muslim*, pp. 508, *Ḥadīṣ 1017*)

If you want more information concerning the rulings that govern donations, please read the book ‘Chanday kay bāray mayn Suwāl/Jawāb’ (Questions and Answers Pertaining to Donation) comprising of 107 pages, published by Maktaba-tul-Madinah.

## Compassion Towards ‘Uṣmān Al-Ghani رضى الله تعالى عنه

Dear Islamic brothers! How kind was Mustafa ﷺ towards the Compiler of the Holy Quran, Sayyidunā ‘Uṣmān Ibn ‘Affān رضى الله تعالى عنه. Here is an event in this context. Sayyidunā ‘Abdullāh bin Salām رضى الله تعالى عنه has stated: When the rebels

had laid siege to the sanctified house of ‘Uṣmān Al-Ghanī رَضِيَ اللهُ تَعَالَى عَنْهُ; and all channels for the passage of water to his house were blocked, so much so that not even a single drop was allowed; he رَضِيَ اللهُ تَعَالَى عَنْهُ used to be in a state of restlessness due to the severe onset of thirst.

He رَضِيَ اللهُ تَعَالَى عَنْهُ was fasting the day I paid him a visit. He رَضِيَ اللهُ تَعَالَى عَنْهُ looked at me and said, ‘O! ‘Abdullāh bin Salām (رَضِيَ اللهُ تَعَالَى عَنْهُ), I beheld the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ tonight in that window. The Beloved Prophet of Allah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said in a very affectionate manner, ‘O ‘Uṣmān (رَضِيَ اللهُ تَعَالَى عَنْهُ)! These people have made you restless due to thirst by blocking the water?’ I respectfully replied, ‘Yes.’ So, the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ immediately suspended a bucket towards me that was filled with water. I quenched [my thirst] fully gratified. I can still feel the coolness of that water between both of my breasts and shoulders.

Then the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘O ‘Uṣmān (رَضِيَ اللهُ تَعَالَى عَنْهُ)! If you wish, I’ll help you against these people; or if you like you can come to me and break your fast in my company.’ I respectfully replied, ‘Yā Rasūlullāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ; breaking my fast in your graceful court is dearer to me.’

Sayyidunā ‘Abdullāh bin Salām رَضِيَ اللهُ تَعَالَى عَنْهُ stated that he رَضِيَ اللهُ تَعَالَى عَنْهُ returned that day and Sayyidunā ‘Uṣmān رَضِيَ اللهُ تَعَالَى عَنْهُ was martyred the same day by the rebels. (*Kitāb-ul-Manāmāt*, pp. 74, vol. 3, *Hadīṣ 109*)

The Erudite Scholar, Shaykh Jalāl-ud-Dīn Suyūṭī عَلَيْهِ رَحْمَةُ اللّٰهِ الْقَوِي has narrated that Shaykh Ibn Bāṭish (Deceased in 655 A.H.) was of the same opinion that this event (the sighting of the Noble Prophet صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم) was not a dream and it took place while awake. (*Jami’ Karāmāt-e-Awliyā, pp. 151, vol. 1*)

*Kayī din tak raḥay maḥṣūr in par band thā pānī*  
*Shahādat Haḍrat ‘Uṣmān رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ ki bayshak ḥay lāsānī*

*He remained in siege for many days, and was kept waterless*  
*The martyrdom of ‘Uṣmān Al-Ghanī رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ is undoubtedly*  
*matchless.*

صَلَّى اللّٰهُ تَعَالٰى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

## Bloodshed Not Acceptable

Dear Islamic brothers! You witnessed the unmatched patience and endurance of ‘Uṣmān Al-Ghanī رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ; he رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ embraced martyrdom but disliked bloodshed in the Holy city of Madinah. His splendid house was cordoned off and the passage of water was blocked. His devotees accessed his house and asked permission to fight against the rebels but Sayyidunā ‘Uṣmān Al-Ghanī رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ refused.

When his slaves armed with weapons asked for permission [to fight for him], he رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ ordered, ‘If you wish to please me then disarm yourselves and listen! Whoever amongst the slaves disarms, I set him free. I swear by Almighty Allah عَزَّوَجَلَّ! My

death before the bloodshed is dearer to me compared to being killed after the bloodshed that is my martyrdom has already been inscribed [by the Holy Pen] and Sayyid-ul-Mursalīn صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has informed me of this glad tidings.’ Sayyidunā ‘Uṣmān Al-Ghanī رَضِيَ اللهُ تَعَالَى عَنْهُ further informed his slaves, ‘Even if you go to war, my martyrdom will not be averted.’ (Tuhfat-u-Iṣnā ‘Ashariyyah, p. 626, Niḥāya-tul-Adab fī Funūn-il-Adab, pp. 7, vol. 3)

*Jo dil ko diyā day jo muqaddar ko jilā day*  
 Who jalwah dīdār hay ‘Uṣmān Al-Ghanī رَضِيَ اللهُ تَعَالَى عَنْهُ

*Which enlightens the heart and brightens destiny*  
 It is the radiant sight of ‘Uṣmān Al-Ghanī رَضِيَ اللهُ تَعَالَى عَنْهُ

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

## Ḥasnāin Served As Security Guards

Sayyidunā ‘Alī كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيم had ardent love for Sayyidunā ‘Uṣmān Al-Ghanī رَضِيَ اللهُ تَعَالَى عَنْهُ. Because of the critical circumstances, he رَضِيَ اللهُ تَعَالَى عَنْهُ asked his beloved sons Imām Ḥasan and Imām Ḥussain رَضِيَ اللهُ تَعَالَى عَنْهُمَا, ‘Both of you with your swords, ride to the gate [of the house] of Sayyidunā ‘Uṣmān Al-Ghanī’ and guard [the premises].’ When Allah’s عَزَّوَجَلَّ will overcame and martyrdom of Sayyidunā ‘Uṣmān Al-Ghanī رَضِيَ اللهُ تَعَالَى عَنْهُ came to pass, Sayyidunā ‘Alī كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيم went into a deep state of sorrow and he رَضِيَ اللهُ تَعَالَى عَنْهُ recited this Quranic verse:

## إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ط

We belong to Allah عَزَّوَجَلَّ and it is to Him we are to return.

(Pārah 2, Al-Baqarah, verse 156)

### Ṣaḥābah عَلَيْهِمُ الرِّضْوَانُ were Kind towards Each Other

Dear Islamic brothers! It is evident that Sayyidunā ‘Alī كَرَّمَ اللَّهُ تَعَالَى وَجْهَهُ الْكَرِيمُ felt a heart wrenching sorrow over the martyrdom of Sayyidunā ‘Uṣmān Al-Ghanī رَضِيَ اللَّهُ تَعَالَى عَنْهُ. Undoubtedly all the Ṣaḥābah عَلَيْهِمُ الرِّضْوَانُ were kind and merciful towards each other. They all had affection and love among themselves. Allah عَزَّوَجَلَّ describes their signs in Sūra-tul-Fath, verse 29.

مُحَمَّدٌ رَسُولُ اللَّهِ ط وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ  
بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا ط  
سِيمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ ط

Muhammad صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is the Noble Messenger of Allah عَزَّوَجَلَّ; and His companions are stern towards the disbelievers and merciful among themselves - you will see them doing Rukū’ and falling in Sajdah, seeking Allah’s عَزَّوَجَلَّ munificence and His pleasure; their sign is on their faces, from the effects of their Sajdah.

Ṣadr-ul-Afāḍil, Shaykh Muftī Sayyid Muhammad Na’im-ud-Dīn Murādābādī عَلَيْهِ رَحْمَةُ اللَّهِ الْهَادِي in his Quranic exegesis ‘Khazāin-ul-

‘Irfān’ elaborates on ‘رَحَمَاءُ بَيْنَهُمْ’ (merciful among themselves), ‘The ones who have deep love and are kind towards each other like a father being kind to his son, and this love reaches to such an extent that when a Mūmin meets another, he shakes hands and hugs the other with great affection.’ (*Khazāin-ul-‘Irfān*, p. 926)

*Khudā عَزَّوَجَلَّ bhī aur Nabī ﷺ bhī khud ‘Alī كَرَّمَ اللَّهُ تَعَالَى وَجْهَهُ الْكَرِيمَ bhī*  
us say ḥayn nārāḍ

*‘Adū un kā uīḥāye gā qiyāmat may parayshānī*

*Allah عَزَّوَجَلَّ, His Rasūl ﷺ and even ‘Alī كَرَّمَ اللَّهُ تَعَالَى وَجْهَهُ الْكَرِيمَ is*  
*displeased with them,*  
*Their foe will bear distress on the Day of Judgment*

## A Blasphemer Turned Into a Monkey

Dear Islamic brothers! Bearing grudge and hostility against the Honourable Ṣaḥābah عَلَيْهِمُ الرِّضْوَانُ is a cause of total loss and perishment in both the worlds (this and the Hereafter).

Shaykh Nūr-ud-Dīn ‘Abd-ur-Raḥmān Jāmī قُدِّسَ سِرُّهُ السَّامِيُّ writes in his famous book ‘Shawāḥid-un-Nubūwwāḥ:’ ‘Three people set out on a journey to Yemen. One of them was from Kufa and he was sacrilegious of Sayyidunā Abū Bakr and Sayyidunā ‘Umar رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا, he was warned to refrain but he did not. When they reached near Yemen, they camped at a place and went to sleep. When it was time to leave, two of them rose and performed Wuḍū and then woke that insolent up. The insolent got up and said, ‘Alas! I have been left behind in this journey;



you woke me up at a point when the beloved Prophet of Allah ﷺ was informing me that O Sinner! Allah عَزَّوَجَلَّ ruins and abases a sinner. Your face will morph in this very journey.’

When that impudent started performing Wuḍū, his toes began to transform, then his feet began to resemble those of a monkey. Then [his legs up to the] knees changed into those of a monkey; hence, his whole body became like that of a monkey. Then, his companions bound that monkey-like insolent to the packsaddle of the camel and set out to towards their destination. At sunset, they reached in a forest where some monkeys were gathered, when he saw them, he became restless and broke away to join them. Then all the monkeys came near both of his companions, they feared them but the monkeys did not harm them and that monkey-like impudent sat beside his companions and started shedding tears. After an hour when all monkeys went away from that place, he too left with them. (*Shwāhid-un-Nubuwwah*, p. 203)

*Ĥum un kī yād mayn dhūmayn machāyāin gayn qiyāmat tak*

*Paṛay ḥo jāyāin jal kay khāk sab A’dā-e-‘Uṣmānī*

*We shall remember and commemorate him till the Judgement  
Even if the foes of ‘Uṣmān turn to dust with their envy and  
resentment*

Dear Islamic brothers! You read that the one who was disrespectful of the Honourable Shaikhain رَضِيَ اللهُ تَعَالَى عَنْهُمَا; became a monkey. Some people are punished in this manner in this

world and are made examples for others so that the others fear and refrain from sins and insolence. May Allah عَزَّوَجَلَّ keep us among those who love the Blessed Ṣaḥābah عَلَيْهِمُ الرِّضْوَانُ and the Pure, Aḥl-u-al-Bayt.

*Ĥam ko Aṣḥāb-e-Nabī se piyār ḥay*

إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ *Apnā bayṛā pār ḥay*

*Ĥam ko Aḥl-e-Bayt se bhī piyār ḥay*

إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ *Apnā bayṛā pār ḥay*

*Ṣaḥābah of the Nabī, we love them all*

إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ *, we will not fall*

*Aḥl-u-al-Bayt, we love them all*

إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ *, we will not fall*

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

## Punishment for Disrespect

Shaykh ‘Abdullāh bin ‘Umar رَضِيَ اللَّهُ عَنْهُ quotes: Amīr-ul-Muminīn Sayyidunā ‘Uṣmān Al-Ghanī رَضِيَ اللَّهُ تَعَالَى عَنْهُ was delivering a sermon on the pulpit in Masjid-un-Nabawī when suddenly a wretched and wicked man named ‘Jihjāḥ Ghifārī’ stood up, snatched the staff from his sacred hand and broke it. Allah عَزَّوَجَلَّ punished that insolent for his impudence; he suffered a disease of ‘Ākilāḥ’ in his hand and died of this punishment within a year.

*(Dalā'il-un-Nubūwwah la Abī Nu'a'im, pp. 145, vol. 2)*

Ākilāḥ is a sort of disease which affects human flesh and flesh starts separating itself from the body.

*Jis āyīnay mayn Nūr-e-Ilāhī naẓar āye gā*  
*Woḥ āyīnāḥ rukhsār ḥay ‘Uṣmān-e-Ghanī رَضِيَ اللهُ تَعَالَى عَنْهُ ka*

*The mirror in which one can see the reflection of the light of Allah,  
That mirror is the bright jowl of ‘Uṣmān Al-Ghanī رَضِيَ اللهُ تَعَالَى عَنْهُ*

صَلُّوا عَلَى الْحَبِيبِ صَلَّيَ اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

### ‘Uṣmān Al-Ghanī رَضِيَ اللهُ تَعَالَى عَنْهُ had Spiritual Insight

Shaykh Tāj-ud-Dīn Subkī عَلَيْهِ رَحْمَةُ اللّٰهِ الْقَوِي writes in his book “Ṭabqāt” that a man intentionally saw a woman lustfully on a public street. When he was brought before Sayyidunā ‘Uṣmān Al-Ghanī رَضِيَ اللهُ تَعَالَى عَنْهُ, he رَضِيَ اللهُ تَعَالَى عَنْهُ proclaimed in extreme anger: ‘You people come before me in such a state that your eyes manifest signs of fornication.’ Burnt with rage, the man replied, ‘After Rasūlullāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, has the revelation [Wahī] started to descend upon you? How did you come to know that there are effects of fornication in my eyes?’

Amir-ul-Muminīn, Sayyidunā ‘Uṣmān Al-Ghanī رَضِيَ اللهُ تَعَالَى عَنْهُ replied: ‘Revelation does not descend upon me but what I have said is true. Allah عَزَّوَجَلَّ has bestowed me with such vision (spiritual insight) that I get to know the inner state and thoughts of people.’ (*Ḥujjatullāhī ‘Alal ‘Ālamīn*, p. 613, *Ar-Riyāḍ-un-Naḍarāḥ*, pp. 40, vol. 3)

صَلُّوا عَلَى الْحَبِيبِ صَلَّيَ اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## Molten Lead into the Eyes

Dear Islamic brothers! Sayyidunā ‘Uṣmān Al-Ghanī رَضِيَ اللهُ تَعَالَى عَنْهُ was a man with spiritual insight hence he رَضِيَ اللهُ تَعَالَى عَنْهُ discovered by his miraculous vision the sin of that man which was done by his eyes, and called his eyes ‘fornicator.’ Indeed, to see a Non-Maḥram woman i.e. a woman with whom marriage is not Ḥarām, is a grave violation unless allowed by the Sharī’ah.

It is reported, ‘He who looks at the beauty of any woman with lust; molten lead will be poured into his eyes on the Day of Judgment.’ (*Al-Ĥidāyah*, pp. 368, vol. 4)

## Fornication by Various Organs

The Prophet of Mankind, the Peace of Our Heart and Mind, the Most Generous and Kind صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: ‘Fornication by eyes is to see, fornication by ears is to hear, fornication by tongue is to speak, fornication by hands is to hold and fornication by foot is to go.’ (*Saḥīḥ Muslim*, pp. 1428, Ḥadīṣ 212657)

Elaborating on the above Ḥadīṣ, Shaykh ‘Abd-ul-Ḥaq Muḥaddiṣ Dīhlvī عَلَيْهِ رَحْمَةُ اللهِ الْقَوِي has stated: Fornication by eyes is to see Ḥarām things. Fornication by ears is to listen to Ḥarām and profane things. Fornication by tongue is to speak Ḥarām and immodest conversation, fornication by hands is to touch a Non-Maḥram woman, and fornication by foot is to step forward towards evil things. (*Ashi’at-ul-Lam’āt*, pp. 100-101, vol. 1)

## Eyes will be Filled with Fire

It is very important to refrain from casting sinful gazes. By Allah عَزَّوَجَلَّ, the torment will be unbearable. It is reported, ‘Whoever fills his eyes with Ḥarām sight; his eyes will be filled with fire on the Day of Judgment.’ (*Mukāshafa-tul-Qulūb*, p. 10)

## An Applicator of Fire

Here is an incident to reflect upon, for those who watch movies and television shows, and cast lustful gazes on non-Maḥram women and young attractive boys. Listen! Shaykh Ibn Jauzī رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has stated that to see the beauty of a woman is one of the arrows of Iblis among his many arrows loaded with poison. Whosoever does not protect his eyes from [the sight of] a non-Maḥram; an applicator made of fire will be applied in his eyes on the Day of Judgment. (*Baḥr-ud-Dumū’*, p. 171)

## Sight Breeds Lust in the Heart

Dear Islamic brothers! Protect your gaze at all times. Do not let it freely wander off or else it will cast you in the deep pit of annihilation. Sayyidunā ‘Isā Rūḥullāh عَلَيْهِ الصَّلَاةُ وَالسَّلَام has stated: ‘Take care of your sight as it breeds the seeds of lust in the heart and it is sufficient to invoke tumult [Fitnah].’ (*Iḥyā-ul-‘Ulūm*, pp. 126, vol. 3)

Sayyidunā Yaḥyā bin Zakarīyyā عَلَيْهِ الصَّلَاةُ وَالسَّلَام was asked as to what triggered fornication, he عَلَيْهِ الصَّلَاةُ وَالسَّلَام replied, ‘To

see and to desire.’ (*ibid*) Allah عَزَّوَجَلَّ commands in Holy Quran in Sūrah Nūr, verse 30:

قُلْ لِّلْمُؤْمِنِينَ يَغُضُّوْا مِنْ اَبْصَارِهِمْ وَيَحْفَظُوْا اَرْوَاجَهُمْ ؕ ذٰلِكَ اَزْكٰى لَّهُمْ ؕ

اِنَّ اللّٰهَ خَبِيْرٌۢ بِمَا يَصْنَعُوْنَ ﴿٣٠﴾

Command the Muslim men to keep their gaze a bit low and to protect their private organs; that is much purer for them; indeed

Allah عَزَّوَجَلَّ is aware of their deeds.

(*Kanz-ul-Īmān [translation of Quran]*)

## Definition of Karāmah (Marvel)

Dear Islamic brothers! It is now clear that Amir-ul-Muminīn Sayyidunā ‘Uṣmān Al-Ghanī رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ was a man on whose hands Karāmah (marvel) manifested; which is why he رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ warned that person on his lustful gaze.

Let us understand what Karāmah is. We will also see the definitions of Irhāṣ, Ma’ūnat, Istidrāj and Ihānat. These terms are defined in the book ‘Bahār-e-Sharī’at’ (part 01, volume, 01 page 58) published by Maktaba-tul-Madīna.

Irhāṣ is the occurrence of a prodigy atypical to norms through a Prophet before [the declaration of] his Prophethood. If a similar atypical prodigy occurs through a Walī, then it is called Karāmah. It is called Ma’ūnat if exhibited by a Mūmin. If such wonder happens in favour of a Kāfir or a sinner, then it is

termed as Istidrāj and if it is against him then it is known as Īhānat.

*U’lū-e-shān kā kyun kar bayān hō ay mayray piyāray*

*Hayā kartī hay tayrī to shahā Makhlūq-e-Nūrānī*

*How is it possible to express his dignity,  
Even angels shy from him due to his modesty*

صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّدٍ

صَلُّوْا عَلٰى الْحَبِيْب

## Disclosed the Whereabouts of his Burial

Shaykh Imām Mālik رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْهِ says: Amir-ul-Muminīn Sayyidunā ‘Uṣmān Al-Ghanī رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ once visited a part of ‘Jannat-ul-Baqī’, the graveyard in Madīna-tul-Munawwarah that is known as ‘Hash-shi-Kaukab.’ He رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ stood over there at a spot and said, ‘A person will be buried here very soon.’

Sometime later, he رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ was martyred and the rebels created such a clamour and discord at his funeral that he could not be buried near the Resplendent Tomb (Rauḍah) nor in the cemetery of Jannat-ul-Baqī’ where the other Ṣaḥābah عَلَيْهِمُ الرِّضْوَان were buried; instead, he رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ was buried at a place that lies afar and is known as ‘Hash-shi-Kaukab.’ No one could even imagine [that he would be buried there] as no graves were present in that area [at that time]. (*Ar-Riyāḍ-un-Naḍarāh fī Manāqib-il-‘Asharāh*, pp. 41, vol. 3)

*Allah ﷻ se kyā piyār hāy ‘Uṣmān-e-Ghanī رضى الله تعالى عنه kā  
Maḥbūb-e-Khudā yār hāy ‘Uṣmān-e-Ghanī رضى الله تعالى عنه kā*

*Have, what marvellous love for Allah ﷻ does ‘Uṣmān Al-Ghanī  
Beloved of Allah is the friend of ‘Uṣmān Al-Ghanī*

## An Unknown Voice after Martyrdom

Shaykh ‘Adī bin Ḥātim رضى الله تعالى عنه has stated that on the day when Sayyidunā ‘Uṣmān Al-Ghanī رضى الله تعالى عنه was martyred, I heard with my very ears that a herald was saying aloud, ‘Give ‘Uṣmān Al-Ghanī رضى الله تعالى عنه the glad tidings of comfort and fragrance, tell him the delightful news about meeting with the Lord who is not displeased; also give him the glad tidings of forgiveness and the pleasure of his Deity.’

Shaykh ‘Adī bin Ḥātim رضى الله تعالى عنه continues that he رضى الله تعالى عنه glanced here and there, and behind but he did not see anyone.  
(*Tarīkh-e-Dimishq*, pp. 355, vol. 37, *Shawāhid-un-Nubūwwah*, p. 209)

*Allah-u-Ghanī ḥad naḥi in’ām-o-‘aṭā kī  
Woh faīḍ paḥ darbār hāy ‘Uṣmān-e-Ghanī kā*

*Allah ﷻ is munificent and they are no limits to His gifts aplenty  
‘Uṣmān Al-Ghanī’s court is the recipient of His bounty*

## Crowd of Angels During Burial

It has been reported that ‘Uṣmān Al-Ghanī رضى الله تعالى عنه could not be buried for three days due to the commotion of the rioters. After which, some of his devotees took his body and



reached Jannat-ul-Baqī’ in the darkness of the night. They were digging the grave when suddenly a large number of riders entered Jannat-ul-Baqī’. The devotees got frightened. The riders announced loudly, ‘Do not fear, we are here to take part in his burial.’ After hearing this, people’s fear abated and Sayyidunā ‘Uṣmān Al-Ghanī رَضِيَ اللهُ عَنْهُ was buried in peace. After returning from the graveyard the Ṣaḥābah (the devotees) swore that certainly, the riders were angels. (*Shawāhid-un-Nubūwwah*, p. 209)

*Ruk jāyāin mayray kām Ḥasan ḥo nahī saktā*

*Faizān madadgār ḥay ‘Uṣmān-e-Ghanī kā*

*My works remain unfinished; Ḥasan that cannot happen  
As Grace of ‘Uṣmān Al-Ghanī is there as a helping hand*

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

## Beasts Shredded the Blasphemer

It is reported that a caravan of pilgrims reached Madīna. All pilgrims went to visit the holy tomb of ‘Uṣmān Al-Ghanī رَضِيَ اللهُ تَعَالَى عَنْهُ except an impudent who did not visit due to his hatred and insolence. He gave a lame excuse that the shrine was far away.

On the return of the caravan, a wild beast growlingly attacked that impudent and tore him into pieces. Witnessing this brutal and terrifying scene, all the travellers said with one voice that this is the consequence of the impudence towards Sayyidunā ‘Uṣmān Al-Ghanī رَضِيَ اللهُ تَعَالَى عَنْهُ. (*Shawāhid-un-Nubūwwah*, p. 210)

*Bīmār ḥay jis ko naḥī āzār-e-maḥabbat*  
*Achḥā ḥay jo bīmār ḥay ‘Uṣmān-e-Ghanī kā*

*One who has no love in the heart is ailing,*  
*One who has love for ‘Uṣmān Al-Ghanī is sterling*

## **Abū Bakr Ṣiddīq رَضِيَ اللهُ تَعَالَى عَنْهُ did Madanī Surgery**

Dear Islamic brothers! Did you see the great status of the Ṣaḥābī, ‘Uṣmān Al-Ghanī رَضِيَ اللهُ تَعَالَى عَنْهُ. One should keep in mind that the impudent was not merely torn into pieces because he did not visit the shrine of Sayyidunā ‘Uṣmān Al-Ghanī رَضِيَ اللهُ تَعَالَى عَنْهُ, but the fact is that the person was an impudent and did not visit the shrine due to the enmity he had for Sayyidunā ‘Uṣmān Al-Ghanī رَضِيَ اللهُ تَعَالَى عَنْهُ in his heart. To breed the seed of love and respect for Allah عَزَّوَجَلَّ, his Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, the Great Ṣaḥābāḥ, and the Pristine Aḥl-u-Al-Bayt عَلَيْهِمُ الرِّضْوَان, embrace the global, non-political, Islamic movement ‘Dawat-e-Islami.’

Partake in the weekly Sunnah Inspiring Ijtimā’ regularly. Fill the card of Madanī In’āmāt for self-reformation and submit it to your local representative. Furthermore, travel in the Madanī Qāfilāḥ of Dawat-e-Islami at least three days a month for learning Islamic teachings and for the acceptance of supplications. Let us read a Madanī Marvel and not only inspire ourselves but also others through our Personal Efforts. Here is a summary of the statements of a devotee in my own words:

‘Our Qāfilah was in ‘Naka Kharri’ (Baluchistan, Pakistan) for the propagation of Sunnah. One of the travellers had four small swelled knots in his head which caused him severe migraines. Whenever pain struck, his face turned blue and he tossed about his head restlessly so much so that this sight would be unbearable.

One night he had severe pain. We gave him his medicine and put him to sleep. He was ecstatic the next morning. He told that he had been blessed by Allah عَزَّوَجَلَّ. The Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ with his four Caliphs blessed him by visiting in his dream. The Prophet of Raḥmah, the Intercessor of Ummah رَضِيَ اللهُ تَعَالَى عَنْهُ said to Sayyidunā Abū Bakr pointing at me, ‘Soothe his pain.’ Thus, the Companion of the Cave & the Shrine, Abū Bakr Ṣiddīq conducted رَضِيَ اللهُ تَعَالَى عَنْهُ my Madanī Surgery by opening my head and taking out the four black swelled knots from my head and said, ‘Son, you will feel trouble no more.’ Believe me! That Islamic brother was healed up perfectly.

After the journey, he had [his condition] examined again and the doctor astonishingly said, ‘Brother, it is a marvel that the knots in your head have vanished.’ On this, he sentimentally iterated the details about the Madanī Qāfilah and the blessed dream. This made a deeper impact on the doctor. Twelve people including doctors of that hospital made an intention to travel in Madanī Qāfilah for 12 days. Some of the doctors also made an intention to adopt a beard, the symbol of love of the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

Ĥay Nabī kī naẓar Qāfilay wālon par  
 Āo sāray chalayn, Qāfilay mayn chalo  
 Sīkhnay Sunnatayn Qāfilay mayn chalo  
 Lūtnay raḥmatayn Qāfilay mayn chalo

*The Prophet's look is on the travellers of Madanī Qāfilaḥ,  
 Let's all travel in Madanī Qāfilaḥ  
 Travel in Madanī Qāfilaḥ to learn Sunnaḥ,  
 To earn blessings, travel in Madanī Qāfilaḥ*

*(Faizān-e-Sunnat, pp. 45, vol. 1)*

صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّدٍ

صَلُّوْا عَلٰى الْحَبِيبِ

## Sunnaḥ and Manners of Muṣāfaḥaḥ (Handshake)

Dear Islamic brothers! In the Madanī Environment of Dawat-e-Islami numerous Sunnaḥs are learnt and taught. Let us learn the Sunnaḥ and manners of shaking hands. This includes two Aḥadiṣ of the Noble Prophet صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم:

1. ‘Whenever two friends meet each other, shake hands, and recite Ṣalāt on the Blessed Prophet (صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم), their former and later sins are forgiven before they depart.’  
*(Shu‘ab-ul-Īmān, pp. 471, vol. 6, Ḥadiṣ 8944)*
2. ‘When two Muslims meet and hold each others’ hands (handshake), Allah عَزَّوَجَلَّ will accept their Du‘ā by His Grace and they will be granted absolution before parting their hands.’ *(Musnad Imām Aḥmad, pp. 286, vol. 4, Ḥadiṣ 12454)*

3. Whenever two Islamic brothers meet, they should say Salām [regards] and then shake both hands as it is Sunnah of the Ṣaḥābah عَلَيْهِمُ الرِّضْوَانُ and even of the Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. (*Mirāt-ul Manājīḥ*, pp. 355, vol. 6)
4. Handshake is not merely the touching of the fingers; instead, it is Sunnah to use both hands. (*Rad-dul-Muḥtār*, pp. 669, vol. 9)
5. The proper Sunnah method of hand shaking is that there shouldn't be any handkerchief or any other object between the hands; palms of [both persons] should touch each other. (*ibid*)
6. Shake hands enthusiastically with a smiling face, recite Ṣalāt-‘Alan-Nabī and if possible also recite the following Du‘ā: ‘يَغْفِرُ اللَّهُ لَنَا وَلَكُمْ’ May Allah عَزَّ وَجَلَّ forgive us and you.’
7. It is Makruḥ to kiss one's own hands after the handshake. (*Tabyīn-ul-Haqāiq*, pp. 56, vol. 7)
8. It is permissible to kiss the hands and feet of one's parents.

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## The Blossoming of Sunnah

By the Grace of Allah ﷻ Sunnahs of the Holy Prophet ﷺ are extensively learnt and taught in the congenial Madani Environment of Dawat-e-Islami, a global non-political movement for the propagation of Quran and Sunnah.

It is a Madani request to spend the whole night in the weekly Sunnah Inspiring Ijtimā' commencing after Ṣalāt-ul-Maghrib every Thursday in your city. Habitualize yourself to a punctual travel in the Madani Qāfilah with the devotees of the Holy Prophet in order to learn the Sunnah and fill out the Madani In'āmāt booklet daily practicing Fikr-e-Madinah (Madani Contemplation) and submit it to the Zimmadār (relevant representative of Dawat-e-Islami) of your locality. By the blessing of this, **إِنْ شَاءَ اللَّهُ عَزَّ وَجَلَّ** you will develop a mindset and a yearning to protect your faith, adopt the Sunnahs and be averse to sins.

Every Islamic brother should develop the Madani Mindset that "I must strive to reform myself and people of the whole world **إِنْ شَاءَ اللَّهُ عَزَّ وَجَلَّ**."

In order to reform ourselves, we must act upon the Madani In'āmāt and to reform people of the entire world we must travel in the Madani Qāfilah **إِنْ شَاءَ اللَّهُ عَزَّ وَجَلَّ**.

**M**aktaba  
ul  
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